

VOICE OF KHURASAN

ISSUE 25 - SHAWAAL - 1444



O Allah, Guide Us on the

STRAIGHT PATH

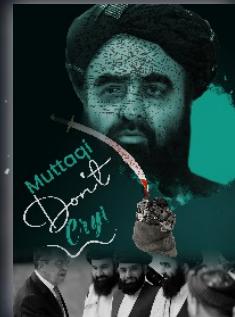
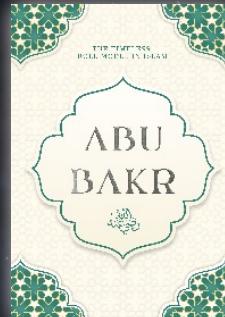
العزم
مؤسسة العزائم

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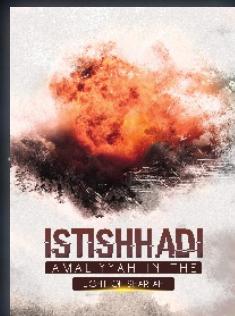
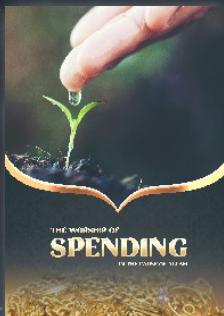
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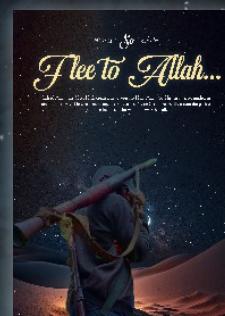
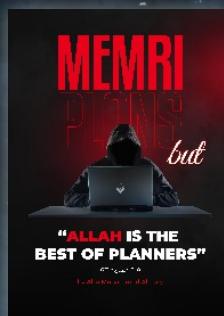
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VOICE OF
KHURASAN



Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "The Mahdi will be from my lineage, with a curved nose. He will fill the earth with justice and equity, just as it had been filled with tyranny and oppression. He will rule for seven years."

Sunan Abi Dawud

O Allah, Guide Us on the STRAIGHT PATH

I used to think - Well, why is the recitation of Surah Fatiha every time, every rak'ah obligatory? Why do we have to say every time – "O Allah, guide us on the Straight Path?"

I found a possible answer to this in the hadith of Rasulullah . He said, 'On the eve of Qiyaamah it will happen that people are believers in the morning but will become disbelievers in the evening. Even if you are a disbeliever in the evening, you will become a believer in the morning. That is, the time will be so unstable and dangerous that it will be difficult to understand whose faith is coming and when it is going.'

That is why we have to pray for steadfastness in the path of faith in every prayer, every time and every rak'ah. There is no guarantee that he will not lose his faith before Maghrib and come home after Asr prayer. Therefore, after reciting the verse 'Ihdinas Siratwal Mustaqeem' i.e. 'Guide us to the straight path' in the Asr prayer, we have to recite the same verse again and again in the Maghrib prayer.

Asr to Maghrib - No one can guarantee that we will not fall into doubts, our faith will not

be threatened even during this short period. Therefore, after asking Allah for guidance in Asr prayer, you have to go to Maghrib prayer and ask for guidance again. After asking for guidance in Maghrib prayer, you have to go to Isha and ask again. Allah Subhana wa Ta'ala has made seeking this guidance a daily routine for us.

After reading an incident of the people of Bani Israel of Musa Alaihis Salaam, I felt that it was absolutely necessary that we should obligatorily pray to Allah for guidance through Surah Fatiha in every rak'ah.

We get enough from the Qur'an to describe Pharaoh's tyranny. The lives of the Bani-Israelites were destroyed by the tyrant, oppressive Pharaoh. There was no torture and oppression that the Bani-Israeli community did not suffer. Allah Subhana wa Ta'ala delivered the children of Israel from the hands of this oppressive ruler through Nabi Musa alaihis salam. Not only that, Allah Subhana wa Ta'ala drowned the pharaoh and his army in front of the eyes of the children of Israel at the bottom of the Red Sea. Every person of the



Bani-Israeli community has observed this immense kindness and favor towards the Bani-Israeli and this power of the Almighty Allah Subhana wa Ta'ala very closely, with his own eyes.

Just think of the scene - before your eyes Allah Subhana wa Ta'ala made a path for you in the middle of the sea. By walking along that path, you crossed the vast sea! Sea water is lapping around you. This stream of water seems to be blocked by some invisible force. If you stumble, you will sink to the bottom. But no! The sea is a great responsibility to guide you!

Behind are your enemy forces who have made your life miserable for so long. Many of your relatives, brothers, friends and relatives have been killed. There is nothing they can do to ruin your life. As you can see, your enemy army is following the same path that you have crossed through the ocean floor. They are rushing with great force to capture you. Once they catch you, everything is over! But everything is not yours, nor of the enemies of Allah, rather everything belongs to Allah. The water

of the sea which parted to make a way for you, the same water burst upon your enemy's army in the middle of the river with great force, Subhan Allah!

If such an event happened in your life, how would your faith be? Can not even think!

What did the Bani-Israeli community do when we are thinking of spending our whole life in prostration if we can get such a visible help from Allah, such an immense mercy?

A few days after being freed from the hands of Pharaoh, Musa (peace be upon him) went to Mount Tur on Allah's command. He would stay there forty days. He left his brother Harun (peace be upon him) to the Bani-Israel community. During this forty-day absence of Musa (peace be upon him), the Bani-Israel started worshiping an artificial calf as their 'Ilah'. Can you imagine?

They have seen the miracles of Musa (peace be upon him) with their own eyes before. They knew that when Musa (peace be upon him) let go of the staff, it turned into a huge snake.





How Musa (peace be upon him) was floated in the river in a box, how he was sheltered in Pharaoh's house through Pharaoh's wife, how Allah Subhana wa Ta'ala raised him - 'Alayhis Salam- in the house of the enemy - all this is known to them.

That's it! Did they not see that when Musa, 'Alayhis Salam, struck the water of the sea with his staff, the sea swelled up and the road was made for them? Didn't they see how Pharaoh and his army drowned in the sea? All this they saw.

After seeing all this, only after some time they abandoned the Lord of Musa, 'Alayhis Salam, and started worshiping idol! What term can be given to this stumble?

It took only a few days for them to lose faith after seeing so many amazing events with their own eyes and hearing with their own ears! If this is the situation of the Bani-Israel community after seeing so many things so closely, our situation is supposed be more pathetic there, and Allah is our Helper.

Therefore, if we fear for ourselves that we may fall into extreme suffering and misery like the Bani-Israel, we should continuously pray to Allah to keep us firm on Siratul Mustaqeem, i.e. the path of faith, and we should pray to Him in every prayer and every rak'ah. We say every time in Surah Fatiha.

"And show us the Straight Path."



THE TIMELESS
ROLE MODEL IN ISLAM

ABU BAKR

رَضِيَ اللَّهُ عَنْهُ

THE TIMELESS ROLE MODEL IN ISLAM

ABU BAKR رضي الله عنه

Life is like a ship where you need a competent captain who navigates the ship smoothly, provide guidance and maintain unity within the ship in every situation. The captain of the ship should be a communicative leader who is able to reflect his values, direction, and vision both through his action and attitude which means he should be a good role model to everyone around him. Role model is often referred to a person who we feel is inspirational because of their character, solid values and integrity.

A role model has a strong influence over people, especially young children because they are impressionable but unfortunately in this generation, mainstream media determine role model based on popularity and glorified unrighteous behavior. It is such a shame that we live in a time where men feel shy for being masculine and having righteous qualities but glorified for their sinful behavior, attitude and qualities. They are especially glorified through drug usage, zina, greed, arrogance, etc., and sadly everything is getting worse because apparently, it's a trend and "courageous" for men to dress up like

women and it is absolutely disgusting that even in Muslim countries people are following, celebrating and welcoming kuffar celebrities like, Harry styles, Jaden Smith, BTS, Elon Musk and Brad Pitt.

Anyone who considers themselves as a Muslim should reject such poisonous "modernity" because it is haram for men to imitate women in the way they dress, and Prophet Muhammad ﷺ cursed men to imitate women. [Al-Bukhaari: 5546].

The purpose of this writing this is to remind Muslim Ummah about our real role models, and among them is our first Khalifah, Abu Bakr as-Siddiq. There is absolutely no doubt about the influence of Abu Bakr رضي الله عنه in Islam and the reason for his influence was because of his resilient and captivating personality. Abu Bakr was a true and honorable man. He was widely known as a rich merchant and his livelihood of his business depended on the people around him. Despite having a well-established life within the Quraish community, he decided to bring Imaan upon the Prophethood of



THE TIMELESS ROLE MODEL IN ISLAM

ABU BAKR رضي الله عنه

Muhammad ﷺ, became a Muslim and he fearlessly supported the cause of Islam throughout his life.

Even before accepting Islam, he never engaged in any immoral and unethical activities, and this proves that Abu Bakr was an honorable man and throughout his life he was known to be a kind, courageous, strong-willed, and reliable person. Unfortunately, in 21st Century rich and wealthy individuals are very influential, but they constantly show off their lavish lifestyle, they lack modesty, speak the language of deception, spread atheism both directly and indirectly, and they constantly cheat people for their own benefit.

Take the crown prince of Saudi Arab, Mohammad bin Salman al-Saud as an example, he is a true living definition of a munafiq. Despite being from the land of Prophet Muhammad ﷺ his actions and policies clearly shows he seeks to focus more on the pleasure of the materialistic world and displease Allah. So far he has been inviting kufr openly, curbed the influence of important cleric, relaxed rules, policies & code

of conduct for women, allowed music concerts, Halloween events, fashion shows, opened cinema halls, accepted Christian tourism and investments in the Peninsula of Messenger of Allah ﷺ, developing friendship with Israelis and bombing our Yemeni brothers and sisters heartlessly. All this shows that Mohammed Bin Salman is doing everything possible in his capability to make mockery of Islam and tarnishing the sacred reputation and value of Islamic Shari'ah. It is shameful that Taghut Mohammad Bin Salman does not bother about the Ummah, whereas if you ponder over the life of Abu Bakr رضي الله عنه, he did not bend or yield to rebellious tribes who refused to pay zakat and this was one of the main reasons that caused the Ridda war.

Every defining traits that have been mentioned about Abu Bakr are not mere words, but his sacrifice and actions spoke volumes about his character. Instead of professing his faith and values, he practiced them without any compromise, and that is the reason why there is not a shadow of doubt that he is a person whose example is worthy of imitation. Abu Bakr was



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ABU BAKR رضي الله عنه

recognized for his bravery, and it was especially tested during the early days of spreading the message of Tawheed. There were only a few followers who were eager to practice and share the message of Islam, but Abu Bakr (ra) encouraged Prophet Muhammad ﷺ to start preaching, and in fact the first sermon (khutbah) was led by Abu Bakr. All this took place in Makkah near Kaba which caused an uproar and made the Quraysh furious with murderous anger because they were rebelling against their authority and polytheism in the Arabian Peninsula. Abu Bakr ﷺ almost died because he was attacked viciously by the Quraysh mob, but despite this he still never retreated, and he still vigorously practiced and deeply believed in Islam and supported Prophet Muhammad ﷺ in every situation. Later during Abu Bakr's life, the strength of his courage and leadership was tested and proven in important battles of Badr, Uhud, Ahzab, Hunain, Hudaybiya, and so on.

We live in a generation where businessmen are known and celebrated for their arrogance, egotistical personality and cut-throat profit-making

capabilities. Although Abu Bakr was a wealthy trader, he was still the most selfless person and generous man. He ﷺ did everything to help his community members without expecting anything in return. The best example of his action can be seen when he moved to Madina, he gave up his good flourishing business in Mecca, and he paid for the land on which Masjid an-Nabawi was built, which was one of the greatest financial contributions for Islam and the Ummah. In another occasion, according to a Hadith when prophet Mohammad ﷺ requested people to give charity. After the request 'Umar Ibn al-Khattab donated overall half of his wealth. Later when Abu Bakr came to donate, the Prophet ﷺ asked Abu Bakr "What have you left for your family?" Abu Bakr replied "Allah and his messenger" this means Abu Bakr literally donated everything he had for donation which goes on to show that the sincerity of his generosity and his beliefs in Islam is firm and unquestionable. Apart from his important financial contributions, his generosity can be seen through his kindness to others. There is a story about Abu Bakr where once 'Umar noticed Abu



THE TIMELESS ROLE MODEL IN ISLAM

ABU BAKR رضي الله عنه

Bakr going in a direct unusual direction and out of curiosity, 'Umar started following him. Upon following him, 'Umar saw him visiting a house where he spent some time there after sunrise. 'Umar was surprised and confused by this incident so later after Abu Bakr left the house, he knocked the door. An old lady who was both frail and blind came out of the house, he questioned her about Abu Bakr to which she responded that she does not know who he is but she hopes that Allah will reward him. It seems like Abu Bakr went to her everyday house to clean her house, wash her clothes and cooks some food and then he leaves, despite being the honorable Khalifah of the Muslims.

It was a difficult and challenging moment for Muslims when Prophet Muhammad ﷺ passed away. This incident had every possible reason to cause a permanent devastating damage to the spirit of the Islamic Ummah, and to make matter worse many Arabs wanted to revert back to pre-Islamic pagan life, and there were some individuals who proclaimed themselves as prophets. However, Abu Bakr رضي الله عنه took the

responsibility as the first Khalifah of the Muslims. Despite growing threats, challenges and alarming issues, he excelled in the role of leadership. One of the biggest problem that Abu Bakr رضي الله عنه faced after Prophet Muhammad's ﷺ death was the tax rebellion (the ridda war), and many individuals claimed that they are the new prophet. Moreover, there were many Arabs who did not want to submit the collection of the Zakat, they believed this deal of zakat was made with Muhammad ﷺ and after his death they did not feel any obligation to follow Islam and serve under Abu Bakr. The Ridda war helped Abu Bakr to show his resilience and leadership capabilities, and his capabilities was proven through diplomatic skills and warfare tactics which he applied throughout the war, and by the end of the war he was able to conquer and unify the entire Arabian nation.

But apart from his diplomatic skills and warfare skills, Abu Bakr رضي الله عنه was an honest and charismatic orator, and he showed his captivating public speaking skills after he was officially chosen as the Khalifah. He eloquently addressed



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ABU BAKR رضي الله عنه

the people and his speech was infused with important lessons where he praised, expressed his gratitude and glorified Allah, and he did not ask everyone to simply put their complete blind trust on him, but he has rather requested everyone to hold him accountable to his words.

"O people, I have been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me."

"Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience."

It is no secret that the world is heading to the end times and Saudi Arab's turning green is one of the most important signs of it, and during this time, the Muslim Ummah should make sure they follow the right role model, that the Khalifah of the Muslims, other than following the traitorous Tawagheet rulers of the time.

الله
رضي عنه

Muttaqi
on it
cry!





Ameer Khan Muttaqi, the Foreign Minister of Murtadd Taliban Emirate, decried the ongoing jihad of the soldiers of the Islamic State in Khurasan, by saying that there is no legitimate jihad now in Afghanistan, as it has been freed from foreign occupation, according to his claim. And he came up with such a statement at a time when the new US mercenaries (Taliban) in Afghanistan resorted to every effort to thwart the advancement of the Khilafah soldiers, while their unprecedented barbarism hasn't proven to be fruitful in extinguishing the light of Allah in this part of the Islamic world. So, they had to significantly boost their lying machines once again to keep the Muslims as far from the path to salvation as possible, which is a clear indication of their exhaustion in their war against Islam, despite

the fact that they had thought that they would be successful in this dirty mission, in which even their predecessors and masters didn't succeed, although they had spent millions and billions, but failed in the end. In fact, the imprudent Taliban militia miscalculated their strength in this long war, whose ultimate ending has been promised to be only for the believers by the Lord of the Worlds.

However, we say to murtadd Muttaqi, don't cry! Yesterday you said that you have defeated the Islamic State, whom even NATO, America, and all the countries of the world couldn't defeat, so why are you crying today? What happened to those victory laps of yours?

We have numerous reasons for fighting with you, but we will tell you in short: We are

fighting with you, because you are an American project.

Afghanistan, a piece of land of the Muslims, is still occupied today; it is not only a military occupation, but also a political and economic occupation, while the cultural occupation is going on outrageously. Foreign military forces are still present here, and the intelligence agencies of Russia, China, Iran and Pakistan, America are maneuvering you; they lead you, and you are behind them, ensuring their security.

Muttaqi! If you remove the glasses of prejudice from your eyes for a while, we may show who the real foreign soldiers are. Didn't the whole world see the pictures of the well-equipped and armed Blackwater militiamen who attributed themselves to the UN and the US? Then what does your refusal mean?

So, did the foreign occupation really end? Aren't American surveillance drones flying in several provinces of Afghanistan right now? Shouldn't you, including your spokesman Zabih and Mullah Yaqoob, admit that Afghanistan's airspace is still under foreign occupation? Did you not make a symbolic call to the United States in the representative conference of accountability to the nations to stop violating the borders of Afghanistan and remain committed to the Doha Agreement?

Isn't this occupation? Yet, is your contract and agreement, which is made of steel, not broken? Then there is nothing to worry, for your peace agreement is unbreakable! Now let us show you the political occupation in country, what is the source of your foreign ministry's approach and laws? It is well-known that they are





the laws of the United Nations, because you consider yourself a part of them, and you have fulfilled their conditions, and now you want recognition from them, so it is enough as the political occupation that you have preferred the kufri of laws of the UN as the source dictating your foreign policies, instead of the Quran and the Sunnah.

Muttaqi, your foreign policy is based on the principle of globalization. You call the world like a village and want good relations with all infidel countries, even if it ends up selling Islam and honor. Despite the fact that disbelief can never be close to Islam, and the disbelievers can never be the friends of the Muslims,

Islam's foreign policy consists of three basic principles regarding disbelief and the disbelievers. First: war with the infidels. Second: The policy of taking jizyah from the dhimmi infidels (Jews, Christians, and Magians). Third: It is a policy of temporary peace on legitimate terms by the Muslim Khalifah at the request of the infidels. But you have not adopted any of these, and you consider your system as a part of the United Nations' system, while the Shari' principle is that the ruling, which is applicable on the whole system, is also applicable on the partial systems or the branches of the entire system, that is, if the main the system is kufr, then its auxiliary institutions and systems will also be the systems of



kufr. As you are seeking the recognition of the United Nations and have revealed your intention to be part of it, so won't the same of Shari' huqum, which is applicable on the UN, not be applicable on you? This is because, you have associated the United Nations as a partner with Allah in power of legislating laws, and you are also seeking the law of ignorance. **{Is it the judgment of 'pre-Islamic' ignorance they seek? Who could be a better judge than Allah for people of sure faith?}** [Surah Al-Ma'idah: 50]

Regarding the economic occupation, it is also obvious to the whole world that every week the US pours 40 million US dollars openly and tens of millions of dollars secretly to your system, especially for supporting you in your war with the mujahidin of the Islamic Khilafah. But remember this, the law and rule

of the Lord of the worlds is:

{Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell} [An-Anfal: 36]

And the proof of cultural occupation is that even after almost a couple of years of your rule, the secular republican curriculum is still being taught in schools and universities across Afghanistan. No fundamental doctrinal or systematic change was made in the contents, nor do you have any intention or plan to make a change. That means, the students, who are growing up in the shadow of your system, might become secular tomorrow (Allah forbid).





Under the guise of cultural programs, sometimes you participate in religious ceremonies of their religions, sometimes you celebrate Independence Day at the Turkish Embassy, and you call those killed in defense of democracy as martyrs, while you pray for them and put flowers on their graves. Sometimes, you observe the death anniversaries by putting a memorial book and writing on it, just as the Westerners do. In short, all the actions in the cultural field are the same as before, when the death anniversary of murtadd Amanullah Khan was observed and flowers were placed on his grave, and other similar actions are being performed now.

Therefore, how can someone call it independence, despite military, political, economic, and cultural occupation? O Muttaqi! You called the foreign occupation as the reason for the 20-year long war, and we proved to you that occupation still remains, so now you have to accept that the jihad of the mujahidin of the Islamic State is a legitimate war.

Yesterday, the reason you shown for fighting against the murtadd Afghan Republic was the US occupation, so today we have the same reason to fight against you, and we shall fight with you until you adhere to the system and law of Allah, the Lord of the worlds, bi'idhnillah.

In the name of protecting historical relics, you have preserved the idols, the act which you called shirk yesterday, when you considered yourselves to be the idol breakers, but how come you have turned into the idol sellers today?! Your Ministry





of Foreign Affairs and Ministry of Information are making agreements with the Aga Khan Development Network to promote idolatry in the country. For instance, people are now going in groups to all the shrines including the graves of the devotees of Shorab in Nahr Siraj district of Helmand province.

The shirk of Rafidah is on the rise- Rafidah, who dishonor the Messenger of Allah Muhammad ﷺ, but the Taliban appoint them to higher positions in their government, despite the fact that Rafidah are murtaddin according to the consensus the scholars of the Ummah, and the ruling in the law of Allah, the Lord of the Worlds, is: whoever changes his religion then kill him.

There is also shirk of Sufism. Your Minister of Higher Education is a Sufi mushrik, and he confesses in the assembly with his fellow Sufis that your Amir as-Shayateen is also a Sufi.

In the same way, there are many officers and employees of the former secular regime in the Taliban government, and they are still committing the same shirk. Minister of Interior Affairs, Noor Jalal Jalali, says: "2716 employees of the previous regime have been assigned to various military positions. Acting Minister of Defense Mullah Yaqub says: "We have (retained) previous government employees and soldiers." And you said yourself that most of the employees of the Ministry of Foreign Affairs are the previous government employees.

So, your cabinet and government are comprised of Aga Khan supporters, religious leaders, Sufis, secularists and other polytheists. Is it not enough as a reason for fighting against you?

As for the guest houses of the foreigners, whether it is a Chinese hotel, whether it is an





intercontinental hotel, or whether it is an embassy, high quality alcohol is being sold, and those are also big centers of prostitution now. And Taliban government personnel say that they do not have any issue with this, rather they are committed to support these dassad.

The level of corruption is increasing day by day; extortion, robbery, kidnapping, violence, arbitrary killings, and other crimes are increasing day by day. So, these were the causes that murtadd Mullah Muttaqi called the reasons for the war against the Crusaders yesterday, and we proved to him with the help of Allah in short words that all these causes are still present in the system of the Taliban militias today.

Therefore, jihad against them is obligatory, just as it was obligatory yesterday against the murtadd Afghan Republic. And the martyrs of this jihad are the best and blessed martyrs, and the conquerors are the ones with whom Allah the Exalted is pleased, Allah willing.

Muttaqi!! Now you will have to understand the reason for our war against you that there is still occupation of the infidels, shirk, and fitnah in Afghanistan, and Allah Almighty says: {Fight them until there is no fitnah, and the religion is only for Allah}

Shaykh al-Islam Ibn Taymiyyah says: "If some of the religion is for Allah and some is for other than Allah, it is obligatory to fight until all the religion is for Allah (only)."





THE WORSHIP OF
SPENDING
IN THE CAUSE OF ALLAH





Allah the Exalted has created mankind for no purpose other than worshiping Him. So, the entire life of a servant is nothing but obedience to the commandments of the Lord of the Worlds. As part of this obedience, Allah ﷺ tries His servant in different ways, and one of toughest trials is the trial of wealth. Sometimes, Allah the Exalted tries His servants through scarcity of wealth, and sometimes with the abundance wealth, while Allah the Almighty is the Rich, and He ﷺ is not in need of the wealth of His servants. Rather, what He ﷺ examines is the sincerity of His servants in drawing closer to Him. And spending in His cause is one of the best means to draw someone closer to Allah, since it is the wealth which is dearest to the slave after the beloved life. It is said that the sacrifice of wealth paves the way to the sacrifice of soul for the sake of Allah. He the Almighty has promised His believing servants great rewards for spending their wealth, wholeheartedly in the way of Allah Ta'ala. This is because, the wealth the servant possesses is simply a loan from the Exalted Allah, for which he will be held accountable in the Hereafter. In addition, in the innumerable Mercy, Allah the Exalted likened the spending in His cause as a loan to Him,

even though He the Almighty is not in need of it. In fact, this sustainable investment in the way of Allah Ta'ala begets everlasting sustenance both in the world and the Hereafter, as Allah the Exalted says: {**The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing**} [2: 261]

Abu Hurairah رضى الله عنه reported: The Prophet ﷺ said, "The generous one is near to Allah, near to Paradise, near to the people, and far from the Hellfire. The miserly one is far from Allah, far from Paradise, far from the people, and near to the Hellfire. An ignorant generous person is more beloved to Allah Almighty than a stingy scholar." [Sunan al-Tirmidhī 1961]

It was related on the authority of Abu Hurairah رضى الله عنه that the Prophet ﷺ said: "Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter. Whosoever alleviates the difficulties of a needy person who cannot pay his debt, Allah will alleviate his





difficulties in both this world and the Hereafter." [Sahih Muslim 2699]

And as far as spending in Allah's cause is concerned, the mujahidin and their expenses hold more significance than other necessities of the common Muslims, since the strengthening mujahidin means strengthening the religion.

Jihad of wealth comes before jihad of oneself Allah ﷺ has connected wealth with the soul in many verses of jihad in the Holy Quran, where in many of those verses, wealth has come prior to soul, and the commentators of the Quran examined the rulings and the implications for them.

Self-jihad needs money to prepare the equipment and equip the army. Spending in Allah's cause is an important and necessary prelude to self-jihad, so it cannot be self-jihad without

spending wealth. Because wealth is useful in many senses, a believer can hire the mujahid with it, or he can equip the mujahid with it, and he can buy weapons with it, food and drink can be bought with it, and cladding is bought. Wealth can be used for buying ammunition, so the benefit of spending is varied. Therefore, spending in jihad is the backbone of war and defense of the religion, the expansion of the army, and in some cases, it is more important than jihad with weapons. With it, weapons are bought, camps, and supplies are prepared, and with it the families of the mujahidin are sponsored and their interests are taken care of when they are busy fighting.

Spending in the way of Allah offers a chance for the women, the elderly, and the sick with excuses about the possibility of jihad and sharing the reward and reward with the fighters, because many Muslims were able to do jihad, but did not have the money to equip and buy a war kit until the Quran made them with the



excuses, which made them suffer grief for their inability to go out for jihad, in the saying of Almighty: {Nor 'is there any blame on' those who came to you 'O Prophet' for mounts, then when you said, "I can find no mounts for you," they left with eyes overflowing with tears out of grief that they had nothing to contribute} [9:92] Jihad with money is a duty just like jihad with oneself, so whoever does not pursue jihad except with money, he must help him who has no money.

A statement and reminder to Muslims that if a Muslim can't do jihad physically due to some Shari' excuses, then he can still do jihad with whatever means is available with him, and money is one of the most important of these means, and because what comes to mind when hearing the word jihad is fighting for the sake of Allah. Money is less present in the mind when hearing the command to jihad, so mentioning it was important after jihad.

Man's intense love for money and his pride in it is another reason that signifies spending Allah's cause. Getting money out and spending it requires striving for the soul, and because the spender does not expect his money to return to him or be replaced by his place, while if he goes out for jihad and fighting, he may win and return the spoils of war.

In another resource, the Quran reveals some sick souls who are up to the command to apologize for jihad because of their preoccupation with money, preserving it and presenting it with importance even to their families, which is contrary to the matter of the Wise. That is, we had no one to keep that and protect it from loss, if Allah the Almighty wills it. If the mujahid is able to conquer himself and give his money for the sake of Allah, then he will be prepared to present the most precious and dearest, which is himself for the sake of Allah. The harassment in it is more severe, and the mujahid is not willing to exert it even when he is participating in the battle, except in the last ranks.

Moreover, Allah ﷺ has made spending in His way the supplier of the contract, has asked to buy it for Himself, and has promised Paradise in its exchange. Every transaction consists of five basic pillars: the buyer, the seller, the goods, the price, and the bond of the transaction, and the Almighty has referred to these pillars and has made Himself a buyer, and the believers are the sellers, and themselves and their money is a luggage, and paradise is a price and the way to reach that is fighting for the sake of Allah. Allah ﷺ has given preference to



remembrance of the soul over wealth because the soul is dearer than wealth, so the buyer presented remembrance of the soul as a warning that the desire for it is greater. That is why the Almighty made Paradise in exchange for it, and it is the most precious thing that is bestowed.

Allah ﷺ has made an offer to all Muslims and determined Paradise as its price, for He ﷺ offered the soul in terms of equality because every person has himself with which he struggles, but not all Muslims have the money to present for jihad with it. Everyone has a soul with which he strives, and not everyone has money. Rather, most people have a lack of conscience, so he starts with what is most. Moreover, the one who has money, when he wants to do jihad, knows that he can compensate him with trade and other things other than the soul that cannot be compensated, so this is how spending money in this noble path facilitates the sacrifice of the soul in this path.

The righteous predecessors in spending in the cause of Allah

The Seerat of beloved Prophet ﷺ and his noble Companions, and that of their righteous followers are full of brilliant examples of spending in the cause of Allah. This is such a noble deed in which our righteous predecessors competed with each other, as the Allah the Almighty says: {So race to [all that is] good. To Allah is your return all together} [5: 48], and He the Most High also says: {So compete with one another in doing good. Wherever you are, Allah will bring you all together ‘for judgment’. Surely Allah is Most Capable of everything} [2: 148]

The Companions of Messenger of Allah ﷺ competed with each other in spending in the way of Allah, to the extent that it becomes difficult to decide upon who stood first in this race of Hasanah. Uthman رضي الله عنه gave freely from his wealth to please Allah and His Messenger Muhammad ﷺ. According to authentic narrations, every Friday Uthman رضي الله عنه would buy slaves for the purpose of setting them free. Despite being wealthy, he was often without servants because of this habit. When Prophet Muhammad ﷺ and the Muslim armies were





going to fight the Byzantines at Tabuk, he ﷺ called on the wealthier people to give from their wealth and property to support and equip the mujahidin. Uthman (ra) presented 200 saddled camels and 200 ounces of gold. He also gave 1,000 dinars. Prophet Muhammad ﷺ asked for donations hoping to inspire others to give as freely as Uthman ﷺ. However, it was Uthman ﷺ who surpassed them all, and gave a total of 900 equipped camels. Once, the Prophet ﷺ decided to lead an expedition, and He ﷺ invited donations from the companions to finance this expedition. 'Umar ﷺ at that time has considerable wealth with him. He said to himself, "This is the time I can out do Abu Bakr in doing good." 'Umar went to home and brought his donation, and he was asked by Prophet ﷺ, "What have you left behind? He replied "The same amount". Meaning, I brought half and left behind the remaining half. Then came Abu Bakr ﷺ with his contribution, the same question was posed to him by Prophet ﷺ, "What have you left behind for your family?" His reply made

'Umar speechless. Abu Bakr replied to Prophet ﷺ that he brought everything for the donation and left nothing but the [love of] Allah and His Prophet ﷺ behind, [deeming that would be enough for the sustenance of his family members]. At this point, 'Umar said in his words "By Allah, I will never do better than Abu Bakr." [Sunan at-Tirmidhī 3675] However, taking care of the family members and relatives holds priority in case of Sadaqah over other ordinary Muslims, and Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said while he was on the pulpit mentioning charity and refraining from asking people: "The upper hand is better than the lower hand; the upper hand is the giving hand, and the lower hand is the begging hand." However, at a time when the jihad and the mujahidin are in immense need of the sincere financial support of the Ummah, the ordinary Muslims should be more cautious about extravagance and wastefulness, and more sincere in contribution for the expenses of jihad and mujahidin, according to their capacity.



Nevertheless, spending in Allah's cause is the same Sunnah of the noble Companions which was also followed by our righteous Salafs after them. Imam Ibn Qayyim, may Allah have mercy on him, said: "Spending in the cause if Allah is a form or worship that brings one closer to Allah and earns His mercy and forgiveness." He also said: "Spending in the cause of Allah is a sign of true faith and a means of drawing closer to Him." And Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: "Spending in the cause of Allah is a means establishing religion and supporting those who work for its sake." And who contribute more to the establishment of the religion than the mujahidin in the way of Allah at the time when most of the territories of the Muslims are under direct or indirect occupation of the infidels, and jihad is individually obligatory upon every Muslims? Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, also said: "The wealth that is spent in the

cause of Allah is a means of purification of souls from greed and selflessness, and of increasing one's gratitude and reliance on Allah."

Therefore, such an enormous instance of being prompt in doing good deeds, in terms of spending in Allah's cause, is manifested by those who have been bestowed with the excellence of Imaan, so the worldly possessions hold no significance to them in comparison to the opportunity to get closer to Allah, except for the fact that they resort to the fulfillment of their basic needs, and they find more pleasure in spending for Allah's sake than that found by those with weaker Imaan or even deprived of Imaan in consuming, accumulating, and retaining worldly belongings. We ask Allah to grant us the opportunity to get closer to Him through competition in righteousness, and to offer our best in His cause in pursuit of His pleasure.



The Benefits of Sadaqah

Sadaqah cure illness and prevents death

The Prophet ﷺ said “Treat your sick ones with charity.” [Saheeh al-Jaami] The Prophet ﷺ also said that “Sadaqah appeases the Lord’s anger and averts an evil death.” [At-Tirmidhi]

Sadaqah eases hardships and removes calamities

The Prophet ﷺ said “Give Sadaqah without delay, for it stands in the way of calamity.” [At-Tirmidhi]

Sadaqah is an investment in this life and Hereafter

Allah ﷺ says: {Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward} [57:18]

Sadaqah is a way to earn rewards after death.

The Prophet ﷺ said: “When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased).”

Sadaqah is a way of accepting Dua

A Muslim can ask Allah the Exalted to accept their Dua by virtue of their good deeds including the Sadaqah they give. An example of this is the Sahih Hadeeth narrated in Muslim and Bukhari, about three people who entered a cave, but their exit was blocked by a fallen rock. They asked Allah the Exalted to save them, by the virtue of their good deeds.

Sadaqah offers shade on the Day of Judgement

The Prophet ﷺ said: “The believer’s shade on the Day of Resurrection will be his charity.” [At-Tirmidhi]

Sadaqah purifies the Nafs

Allah ﷺ says: {By no means shall you attain righteousness unless you give (freely) of that which you love. And whatever you spend; indeed, Allah is Knowing of it} [3:92]

Sadaqah creates balance and benefits to all of society

The Prophet ﷺ said: “Your smile for your brother is a charity. Your removal of stones, thorns, or bones from the paths of people is a charity. Your guidance of a person who is lost is a charity.” [Bukhari]

Sadaqah opens the gates of paradise

Allah ﷺ says: {But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, “Peace be upon you; you have become pure; so enter it to abide eternally therein} [39:73]

Sadaqah atones our sins

The Prophet ﷺ said: “Charity extinguishes the sins like water extinguishes a fire.” [Ibn Majah]



Al-Qaeda in Africa:
THE TRAITORS

Wearing the Cloak of Jihad in Africa



"Those who take disbelievers as allies instead of the believers. Do they seek with them honor through power? But indeed, honor belongs to Allah entirely."

An-Nisa' 4:139

History speaks for them. Al Qaeda has written its own story, a story of seeking power at the expenses of Allah's plans for the Ummah. History speaks clearly and it tells a story of opportunism, of compromises with kufr by virtue of gaining power for its own purposes. Why do we say that? Because if it had really wanted to, Al Qaeda could have established the Islamic State instead of fighting it.

Since the Arab Spring uprisings of 2011, al-Qaeda has been promoting itself as a supporter of local movements in the Middle East and North Africa region, tapping into and strengthening relationships with local leaders to try to insinuate itself into their communities and quietly build its legitimacy on the ground, pretending to be interested in resolving local issues and concerns.

Al-Qaeda today justifies this strategy by saying that it is acting from the bottom up, that before creating the Islamic State it wants to create consensus for the Islamic State. Instead, we tell you that it has used the name of the Islamic State to justify its strategy of seeking power, the same kind of power that the apostate regimes and Crusaders seek and that Allah orders us to fight.

This is the only explanation for the fact that instead of joining us in pursuing the one goal, he fought us. In fact, its rhetoric about fighting the distant enemy (America and Crusaders) and the neighboring enemy (apostate regimes) equally is only fictitious. During last years al-Qaeda has focused only local struggles, competing with us for followers and funding. But how can one compete when it should share the purpose of the

struggle? How can one compete when the goal is only one? AQ is performing on par with the kufr... Has it become kufr itself?

In Libya, for instance, it is since 2006 that AQ engaged in a process of reconciliation with the apostate regime through Gheddafi's son, resulting in the announcing of the disbandment of its local branch in 2010, and so slowing down many brothers in joining the uprisings in February 2011. This was to rebrand itself and attempt to curry favor in the political climate of the Arab Spring, so to secure itself a role in Libya's new political and military governance structures. How can they trust us after this volte-face? How can they trust us when those who should have guided them to the establishment of the Khilafah have themselves turned into an apostate regime subservient to foreign interests?

Even in 2014, when Khalifa Haftar launched the "anti-islamist" Operation Dignity, they proved to be a power-hungry turncoats. Being only interested in self-preservation, AQ affiliates fought alongside both non-jihadi militias (for example in Benghazi), despite fighting the Islamic State elsewhere in Libya. This is opportunism, we cannot trust them to pursue the mission Allah has entrusted to us. This is why, since then, many of the AQ fighters decided to join the Khilafah, especially in Sirte, where we

were experiencing the real Khilafah, upon the prophetic manhaj.

In Derna it was even worse, they did their best by revealing themselves for what they are..kufr. They took control of the city, taking advantage of the fact that its citizens fully believed in jihad and were waiting for it having had a long history of fighting for jihad causes overseas in the 1990s. But when we established there the Islamic State in 2014, instead of joining us and build it together in the name of Allah, they fought us because they did not want to cede their power. "But indeed, honor belongs to Allah entirely".

Al-Qaeda fought us, and the will of Allah (i.e. Khilafah), on a par with the Crusaders. They hoped and still hope to become part of the apostate system they say they are fighting. They are thirsty for the same power that our enemies are thirsty for, and to attain it, they are ready to betray the name of Allah and that of all those real mujahidin who thought they were fighting in His name. We cannot trust them, you cannot trust them. So, al-Qaeda is left with two options: either to be dissolved and its militants should join the Islamic Khilafah as true mujahidin or it is destined to be facing the ultimate humiliation faced by every traitor in the Islamic history, bi'idhnillah.



ISTIGHHADI

AMALIYYAH IN THE
LIGHT OF SHARI'AH



Many of the people misunderstands the concept of Amaliyyah Istishhadi confusing it with suicide operation, while suicide and istishhadi (martyrdom seeking) operations are two different things. There is a clear distinction between suicide for worldly matters and someone's endeavor for being killed in the course of inflicting severe losses on the enemies of Allah for the benefit of Din, which is known as Istishhadi Amaliyyah. Shari'ah approves of such deeds, due to the immense wisdom of the benefit of the religion. However, the people of knowledge only differed over the necessity of such Amaliyyah, not over its permissibility. Some scholars say it is permissible, while some others say it is desirable. Hence, what we see closer to the truth is that it is desirable, and Allah knows best, and this is indicated by many evidences from the Book and the Sunnah, and the actions of the righteous predecessors.

On the contrary, there are some people who misinterpret this verse of Quran for refuting the concept of Istishhadi attack: {And spend in the way of Allah and do not throw [yourselves] with

your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good} [Al-Baqarah: 195]. They misinterpret this verse with a view to refraining a mujahid immersing himself alone within enemy ranks for wreaking havoc on them, despite the possibilities that he might be killed for the sake of Allah. Thus, by misinterpreting this verse, they directly or indirectly refrain someone from the path of Allah even if he is alone.

Asslam Abi Imran said: We were in an army heading from Madina towards Constantinople. The head of the army was Abdur Rahman bin Khalid bin al Waleed. The Romans had their backs facing the gates of the city. One among us rushed alone towards them. Some people said: "There is no God but Allah, he is throwing himself into destruction!" Abu Ayub al Ansari (a companion) said: "This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse "And spend in the way of Allah and do not throw yourselves





with your own hands into destruction. And do good; Indeed, Allah loves the doers of good." So throwing ourselves into destruction meant going back to our farms and businesses and leaving Jihad." Abu Ayub remained in jihad until he was buried in Constantinople.

In the light of Quran

Now, consider this verse of the Holy Quran: {Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed} [At-Taubah: 111] Ibn Al-Jawzi said in "Zad al-Masir Ila 'Ilm at-Tafsir": "Ibn Kathir, Nafi', Abu 'Amr, Ibn 'Amer, and 'Asim interpreted, (they kill and are killed), meaning both subject and object [of the action], and Hamza and al-Kisa'i interpreted, (they kill and are killed), meaning the object and subject [of the action]," so the Muslim is killed first, then others are killed, and this occurs in Istishhadi operation. So, this verse indicates how Allah the Exalted promised Paradise for a mujahid not only kills the enemies of Allah, but

also get killed in this course, and such is the case of the a mujahid taking part in a martyrdom seeking operation.

Now, ponder over the case of the boy who was killed by a disbelieving king as mentioned in the Surah al-Buruj. The tyrannical king gave two options to the boy who brought Imaan upon Allah: either to give up Imaan and return to kufr or be killed. But the boy decided to cling to Imaan. So, the tyrannical king made several attempts to kill him, but he failed. Then, the boy taught him how to kill him. He said him to gather all the people, and in front them, fire an arrow at him after saying "In the Name of Allah, the Lord of the boy". And doing so the kafir king was able to kill him. Seeing this all the people brought Imaan, and the king's ultimate fear came true. Hence, teaching someone how to kill oneself is like killing oneself with own hands. But, this was not considered as suicide, as Allah the Almighty says about the boy and those who brought following him: **{Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success}** [Surah al-Burooj]



Hence, it is noteworthy, although that boy could have saved himself by the grace of Allah, but he let him be killed by the king, as he saw the clear benefit of Tawheed, since he told the king to gather to all the people and kill him taking the name of Allah upon Whom the king committed disbelief. So, this is clear evidence for the martyrdom seeking brothers to participate in such a blessed operation of inflicting severe losses on the enemies, while they have not been able to find any effective means to deal with such operation that weaken them significantly. Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – said: "In this, the boy was commanded to kill himself for the benefit of the emergence of religion." This is why the four Imams liked that the Muslims should plunge into the ranks of the infidels, even if there is much possibility that they will be killed. Moreover, taking reasoning of martyrdom seeking attack from this Quranic incident was not abrogated by other verses of Quran, nor by the prophetic narrations, nor by the actions and views of the Companions and their followers upon righteousness in the later generations.

In the light of Sunnah and the life of the Companions and their followers

There are numerous examples from the Seerat of the Companions and the later generations who followed them upon righteousness. The Companions put themselves in many situations during battle where they thought they would never get out of. For example, when Bara Ibn Malik was tossed over the gate of the fortress where the Musaylamatul Kaddab and his soldiers were stationed. Apparently, this mission was next to suicide, but he fought valorously and succeeded in opening the gate of the fortress, and then mujahidin entered the fortress, storming the murtadd forces, who aligned with Musaylamatul Kaddhab, and as a result, Islam became victorious, and humiliation of apostasy was witnessed. There are many more examples of Companions sneaking out during the night to fight the enemies of Allah the Exalted by themselves not expecting to return and hoping for martyrdom. Let us ponder over some prophetic narrations in this regard:

‘Aiyash ﷺ reported that Abu Ishaq As-Subai’y related that a man said to Al-Bara’ bin ‘Azib, "If



I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise" He said, "No. Allah said to His Messenger: (Then fight (O Muhammad) in the cause of Allah, you are not tasked (held responsible) except for yourself.) (4:84) That Ayah (2:195) is about (refraining from) spending." Ibn Marduyah reported this Hadith, as well as Al-Hakim in his Mustadrak who said; "It meets the criteria of the Two Shaykhs (Al-Bukhari and Muslim) but they did not record it."

Mudrik bin Awf said: "I was with Umar رض when he received a messenger from al Numan bin Maqrani. 'Umar رض asked him about the condition of the soldiers. The messenger kept on mentioning to 'Umar رض some of the well-known people who died and then he said, "and others died whom I don't know." 'Umar رض said, "But Allah knows them." The messenger said, "and men who sold themselves to Allah." Mudrak said, "Among those is my uncle, people claim he killed himself (by throwing himself into the enemy's army)" 'Umar said: "Whoever claims that is a liar. He is of those who sold this world for the next."

A battalion of nonbelievers came from the east and was met by a man from the Ansar. He charged against them alone and penetrated their ranks until he came out from the other side of the battalion. Then he charged them from the back and broke their ranks until he came out from the front. He repeated that two or three times. Saad bin Hisham mentioned that to Abu Hurairah رض. Abu Hurairah recited: "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants."

The Messenger of Allah صلی اللہ علیہ وسَلَّمَ said: "A time will come when the best among mankind would be a man holding on to the bridle his horse in the sake of Allah, whenever he hears a call to battle, he mounts his horse and searches for death."

Ibn Maso'od narrated: The Messenger of Allah صلی اللہ علیہ وسَلَّمَ said: "Allah is amazed with two men. One of them is a man who woke up from his comfortable bed to pray, eager to receive the reward from Allah and fearing His punishment. The second man is one who went to fight in the path of Allah, but his company turned their backs in the battlefield. He realized the punishment of



turning one's back in battle and the reward of being steadfast so he went back to fight in order to have his blood spilled. Allah would say: Look at this servant of mine. He went back to fight eager for what I will reward him and fearing My punishment until his blood was spilled."

How the later generations were inspired in this lofty journey:

Ibn al-Athir, in al-Kamel, mentions an incident that happened during the siege of Acre by Salahudeen Ayubi, although this incident can't be deemed as a daleel for Istishhadi Amaliyyah. Ibn al-Athir mentions it in passing without a comment. Hence, the purpose of describing this incident is that sometimes the ignorant ones don't really know how they are being played at the hands of the enemies of Islam, who deployed many evil scholars who strive day and night for discouraging Muslim youth from taking part in such heroic deeds which simply make the sound sleep of the infidels disappear, as nothing has been proven to be more effective in breaking the moral of the infidels in the modern warfare than martyrdom seeking operations.

He mentions that Salahudeen needed men so he asked for a ship to transport some of his soldiers from Beirut. This was a large ship carrying 700

soldiers full with equipment and provisions. King Richard of England succeeded in intercepting the ship and it was the decree of Allah that the wind stops and the Muslims were surrounded with a fleet of forty sails. Nevertheless, the Muslims defended themselves against this overwhelming force. They succeeded in killing many of Richard's men but the attack of the enemy was fierce. When the Muslim leader saw that the enemy was overcoming them he said we will not die but honorable and we will not hand over to them anything. He did not want them to take them as prisoners and did not want their equipment to fall into the enemies' hands. So, he descended to the bottom of the ship and broke a hole into it and they all drowned. The entire Muslim force of 700 men strong drowned in the sea.

According to the view held by the ones against martyrdom operations this operation is clearly suicide because not only did the Muslims kill themselves with their own hands but they did not inflict any harm on the enemy in doing so. All what was achieved by the Muslims was to avoid capture and prevent the enemy from making use of their equipment.

Ibn Shaddad, a Shafi jurist, in al-Nawader al-Sultaniyya also mentions this incident. But he closes with the following:





"People were very depressed and the Sultan received the news and considered it to be counted as an act in the path of Allah and he was being patient with the tests of Allah and Allah does not waste the efforts of the good doers."

This closing comment from Ibn Shaddad reflects his view on what Yaqub, the head of the Muslim force, has done. He says about him: "He was a good man, courageous, and an expert in warfare." As we quoted above, he says: Allah does not waste the efforts of the good doers. This is exactly what the scholars who approve of martyrdom operations say. If the intentions of the Muslim are good and for the sake of Allah then he is a shaheed whether he died by the enemy or by his own hands. It is the intention that counts.

Suicide is one of the kaba'ir (great sins) so is it possible that such a large number of Muslims would commit suicide and be destined to Hellfire and then Ibn al Athir passes over this incident without a note of disapproval? Salahudeen counted the casualties as martyrs in the path of Allah. You may say he was not a scholar. True, but he was the Sultan of Muslims who understood the reality of war, acted responsibly, and was a man that according to his biographers was greatly influenced by al Qadi al Fadhl, a great scholar of his time, and he would not take any decisions without consulting him.

The action of the Muslim leader, Yaqub, was done with the knowledge of his soldiers. In fact, in the narration of Ibn Shaddad it states that they all participated collectively in breaking apart the ship. Is it possible for seven hundred soldiers in the army of the righteous leader Salahudeen al Ayubi to commit such a mass suicide and no one as far as we know disapproves of it? At least Ibn al Athir or Ibn Shaddad would have asked Allah to forgive them for the sin they committed or something to that effect. Instead, Ibn Shaddad a scholar steeped in knowledge praises this amir and says about him and his soldiers "and Allah does not waste the efforts of the good doers."

The approval of Salahudeen and Ibn Shaddad, and the action of 700 Muslim soldiers are not a source of legislation in Islam- we repeat- so we cannot claim that this is evidence for the legality of martyrdom operations. But the abovementioned incident is a reflection of how Muslims in the time of Salahudeen, a time of victory for the ummah, felt.

Also, in general by reading into the words of Ibn Shaddad, Ibn al-Athir, al Qadi al Fadhl, al Imad al Kattib, and the other leaders of the time, one would see a spirit of strength, sacrifice, hatred of the enemies of Allah and love of the servants of Allah. One would find these scholars rallying behind their leaders of jihad and standing with the Ummah against the enemy in their fatwa



and speeches. The Ummah were in love with their leaders, because they were soldiers in the path of Allah and they loved their scholars because they who spoke the truth.

Scholars of those times even if they disagreed on some issues, they would not speak out loud against the Muslim fighters of that day and would not give fatawa that would play into the hands of the enemy. The reputation of the Turkish soldiers who were the Muslim armies of the day was that of corruption and consumption of alcohol. Nevertheless al-Imam al Ghazali said these are the protectors of Islam and had plenty of praise for them. Ibn Taymiyyah in his own words said many of soldiers of his time (the Mamluks) were corrupt but he went as far as calling them al Ta'ifah al Mansoorah.

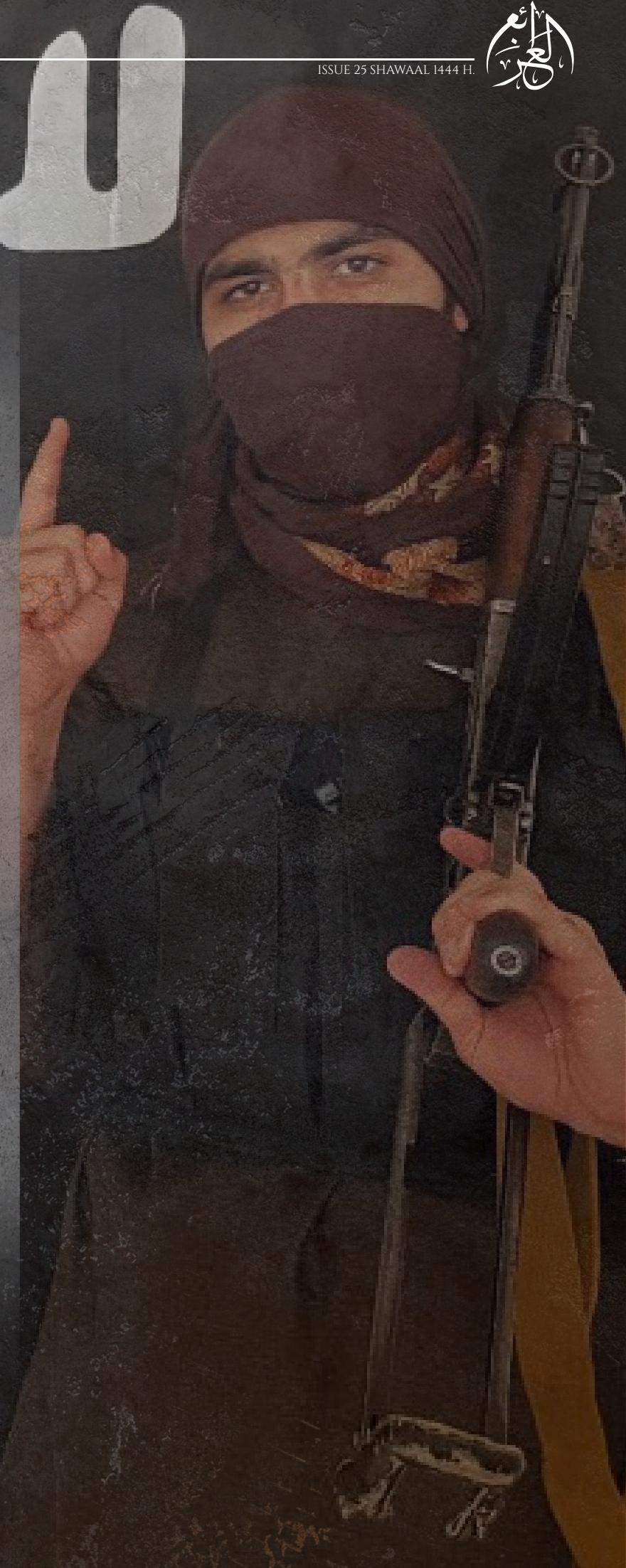
However, the tactical advantage for the mujahidin through Istishhadi operation is beyond any dispute. The Americans lost the war in Vietnam and one of the main turning points was their inability to stop the VC sappers from carrying out similar operations on the Americans encampments. Such was the ferocity of these attacks that the camps were often on the verge of being overrun. It is clear that there is no defense

against such operations, although such operation is deemed Istishhadi operation when it is conducted by a mujahid fi sabilillah, and other than him, all other doing such Amaliyyah are nothing more than losers both in the world and the Hereafter. However, the psychological effect is without equal. Furthermore, actions are based on intentions, so it makes not one iota of difference what the kuffar think with regards to this issue.

Unfortunately, today the world has turned upside down when a Khilafah soldier performs an Istishhadi operation for the benefit of Din. Can you imagine what would happen if that is done by seven hundred Muslims on the same day this for the sake of protecting the honor of the Muslims and Islam from falling into hands of the infidels?! Hence, the infidel West seeks to subject anyone who does a martyrdom seeking operation as a coward and in line with this policy we find that others from amongst the Muslims jump on the bandwagon, as the infidel West comes up with cunning maneuvering of scholars for dollars whose venomous fatwas are aimed at nothing but weakening the mujahidin of the Islamic State, especially the Istishhadi knights who have proven to be truly painful for the infidels and their servants in the ranks of the Islamic Ummah.



Yet, as for the one who claimed that the Istishhadi operations were suicide, he has far removed the benefit and made a grave mistake, since the definition of suicide does not apply to the Istishhadi at all. It may be said in a state of boredom or anger, so did the Istishhadi hero kill himself out of concern for the world or seeking money?! Or out of concern for the Hereafter and winning the Paradise of the Majestic, in exchange of the revival of the lost honor of the Ummah, and it was said in defining suicide as killing oneself in anger, boredom, or alarm, so did the Istishhadi kill himself out of anger, boredom, or frustration? Rather, the sacrifice of his life was in support for Tawheed?! So, we should never follow the misguided ones who stay from jihad and prevent others from this noble deed, and Allah is our helper.



MEMRI PLANS

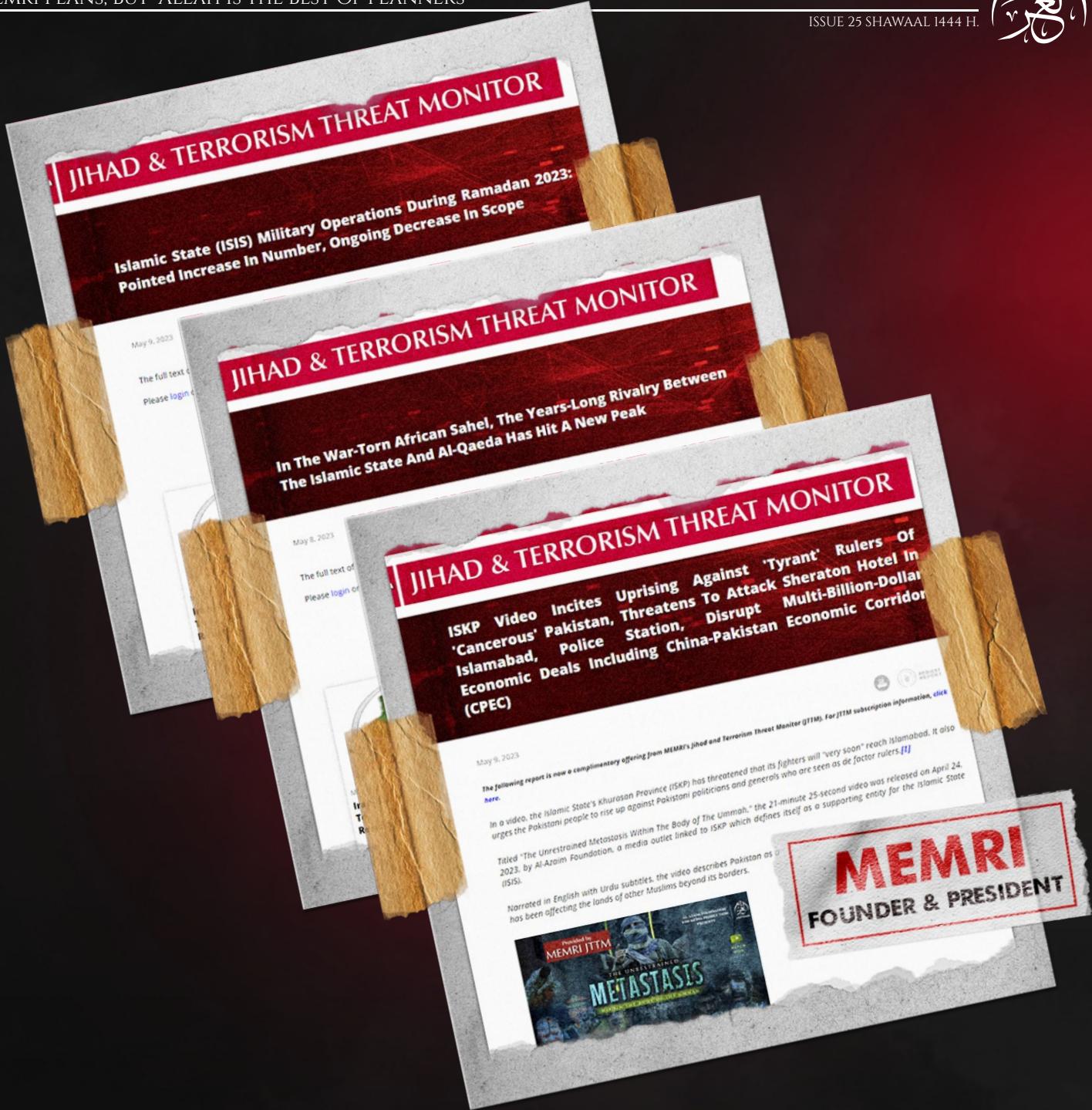
but



**“ALLAH IS THE
BEST OF PLANNERS”**



by Abu Muhammad Al-Italy



A growing number of Kuffar-run online platforms, as well as self-styled experts on their blogs and in their columns for "specialized" outlets, keep publishing excerpts and quotes from the multiple media "efforts" of the Islamic Khilafah, produced across the different Wilayat with the permission of Allah Ta'ala. Among them, an-Naba and "Voice of Khurasan", the flagship international work of the "Al Azaim Foundation for Media

Production", are the most popular magazines, and oftentimes their full content is even available for download. However, the Islamic Khilafah is portrayed in a negative light, and the mujahidin are labeled as extremists and terrorists, according to the mainstream propaganda of the Kuffar. What is the goal these platforms are trying to achieve?

On the one hand, they aim to misguide the

Muslim brothers and sisters who have not reached yet a full ripeness in the Aqidah, dissuading them from following the Din and joining the Islamic Khilafah to undertake the Jihad fi Sabilillah as mujahidin. On the other, they target non-Muslim people as well, instilling in their minds fear and hatred toward the Islamic Khilafa and the mujahidin, as the enemy to fight and not as the "rope" [Al-Imrān, 3:103] sent by Allah Ta'la to "hold fast" along the Straight Path (Sirat al-Mustakim).

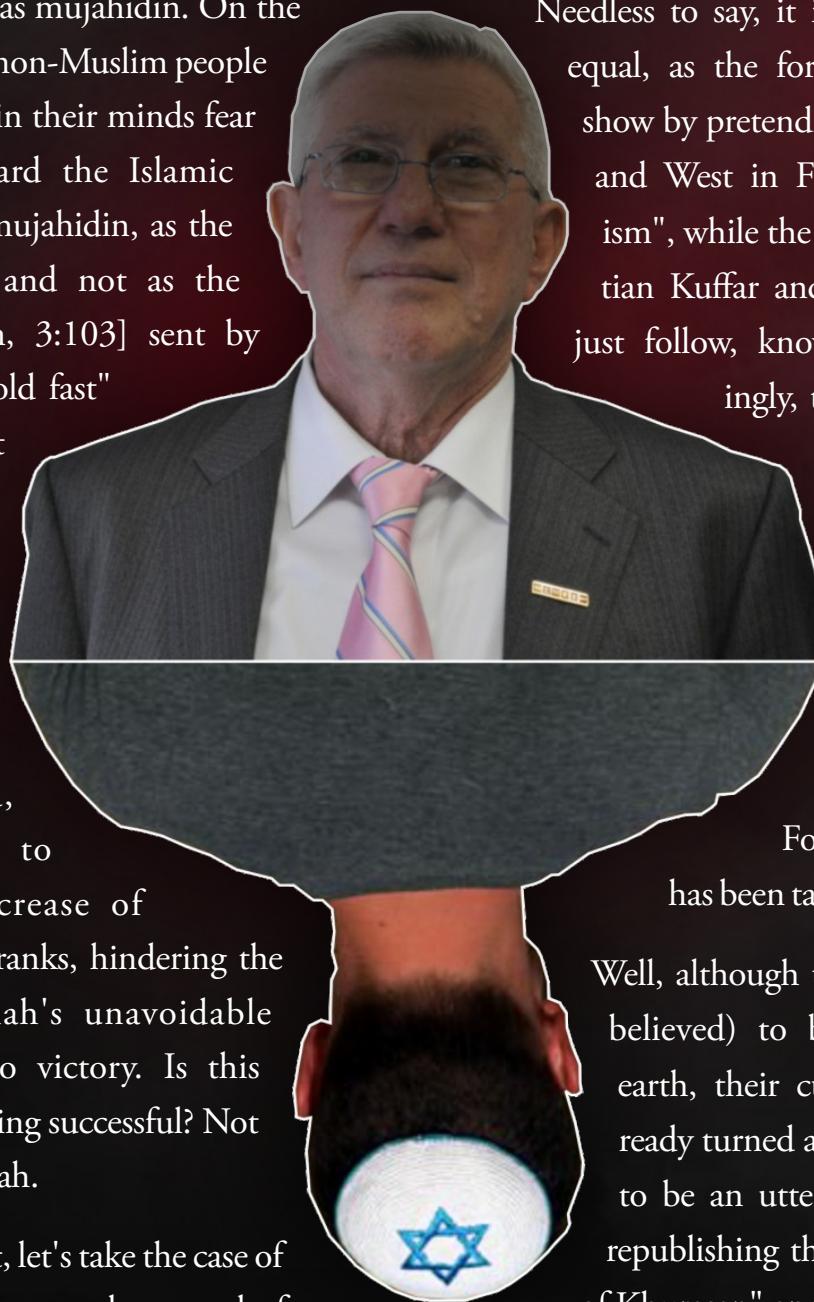
In short, by tarnishing the image of the Islamic Khilafa, the Kuffar aim to prevent the increase of mujahidin in its ranks, hindering the Jihad fi Sabilillah's unavoidable course leading to victory. Is this Shaytan's plan being successful? Not at all, Alhamdulillah.

First and foremost, let's take the case of MEMRI, an acronym that stands for Middle East Media Research Institute. Behind the fake front of an independent and non-partisan press monitoring and analysis organization, the usual Zio-Crusaderist alliance between the (global) Jewish Taghut and the Western Taghut is hiding, as it is apparent by

skimming through the list of the members of its boards of advisors and directors, including "distinguished" politicians, diplomats, military officers, intelligence agents, and the likes.

Needless to say, it is not an alliance of equal, as the former is running the show by pretending of "Helping U.S. and West in Fight Against Terrorism", while the gullible white Christian Kuffar and "Friends of Israel" just follow, knowingly or unknowingly, the Mossad-designed schemes against the Islamic Khilafa and the Jihad fi Sabilillah that the retired IDF colonel Yigal Carmon, MEMRI Founder and President, has been tasked to execute.

Well, although they believe (and are believed) to be the smartest on earth, their cunning plan has already turned against them, proving to be an utter failure. Indeed, by republishing the contents of "Voice of Khurasan" and other "well-guided" outlets, MEMRI is just acting as a multiplier for the dissemination of the Islamic Khilafah's statements worldwide, enabling the mujahidin to reach a much greater number of readers. Among them, some adhere to the deceptive narrative of the Zio-Crusaderist





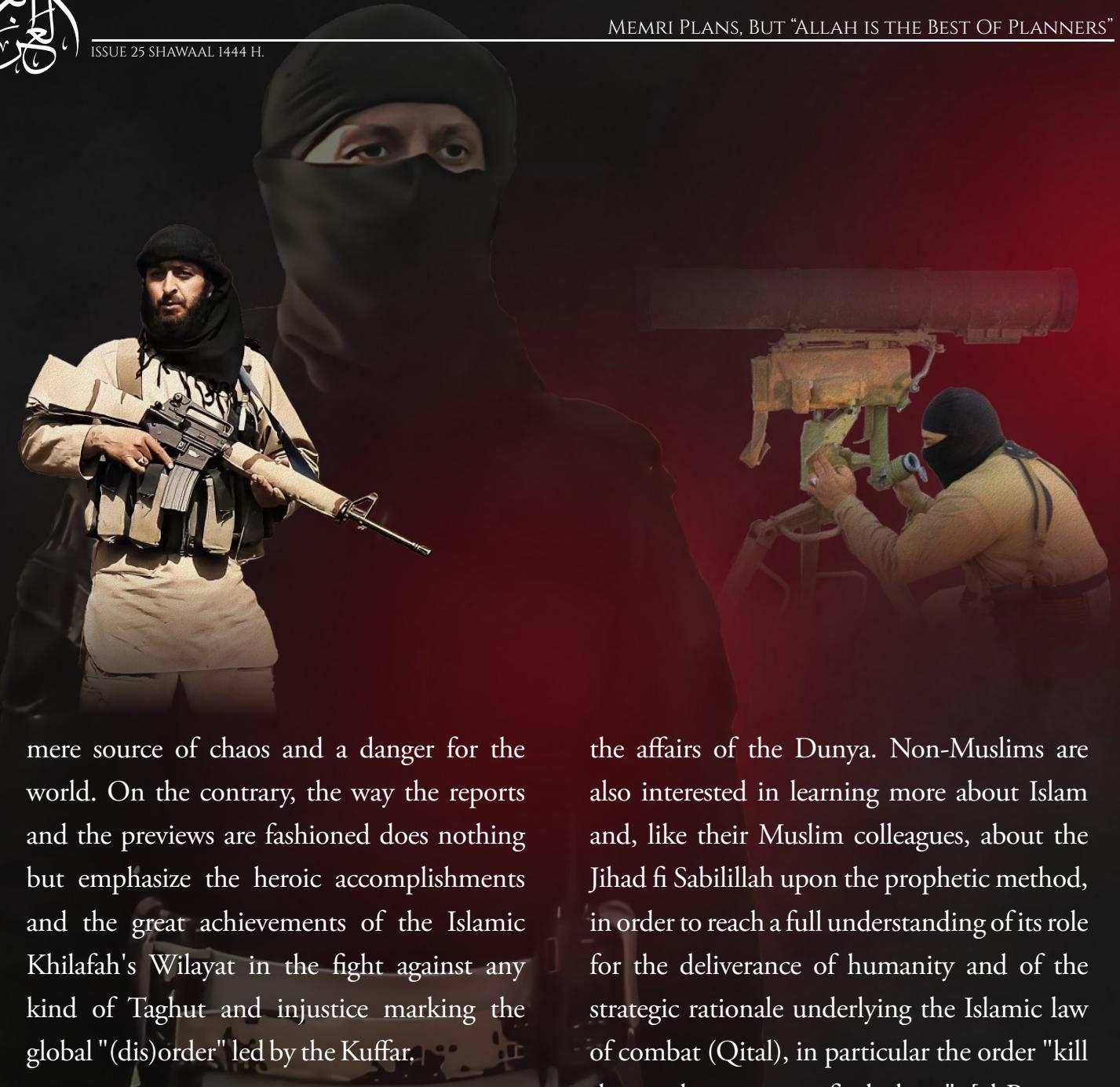
alliance, but many others are guided back to the Straight Path (Sirat al Mustaqim) by the will of Allah Ta'ala [al-Qasas, 28:56], as confirmed by the growing number of requests for more information about Islam and the Jihad fi Sabilillah received by the contact centers of the Islamic Khilafah on Telegram, both from Muslims and non-Muslims alike.

MEMRI is offering the Islamic Khilafah also a free translation service from different languages (Arabic, Farsi, Urdu, Pashto, Turkish) into English, and from English into French, Polish, Japanese, Spanish, as well as Hebrew. It is no surprise that also Haqq-seeking Jews from the Palestine Wilaya reached out to us, confessing that they have opened their eyes on the lies and machinations of their brethren, and that they are ready to serve as mujahidin in the Jihad fi Sabilillah. Mash'Allah, they are the most welcome!

And what about MEMRI weekly reports series named "Jihad & Terrorism Threat Monitor"? As a communication strategy, it has gained opposite results compared to those for which it was devised. Many Muslim brothers and sisters wrote us exactly to expose the misguiding association of the word Jihad with terrorism, disclosing MEMRI actual intention to desecrate Islam and misguide the believers with Kufr and Shirk, so that they will commit Riddah (apostasy) and become dumb soldiers at the service of the Zio-Crusaderist alliance.

Moreover, the single monitoring reports and the webpage where all of them are featured (a melting-pot of previews listed randomly and composed of a headline, a short caption, and images taken from Islamic Khilafa's magazines, official media, and social networks), have been missing the goal of conveying to the users the perception that the mujahidin are a





mere source of chaos and a danger for the world. On the contrary, the way the reports and the previews are fashioned does nothing but emphasize the heroic accomplishments and the great achievements of the Islamic Khilafah's Wilayat in the fight against any kind of Taghut and injustice marking the global "(dis)order" led by the Kuffar.

Instead of outcasting the mujahidin and creating artificial divides, MEMRI is strengthening the closeness and empathy toward them not only from old and new sympathizers and militants, but also from researchers and analysts who consult MEMRI website for professional and study purposes, especially those from the new generation. On a daily basis, they are turning to the Islamic Khilafah's scholars, experts, and journalists to get their views and insights about security and geopolitical issues, and in general on the latest developments in

the affairs of the Dunya. Non-Muslims are also interested in learning more about Islam and, like their Muslim colleagues, about the Jihad fi Sabilillah upon the prophetic method, in order to reach a full understanding of its role for the deliverance of humanity and of the strategic rationale underlying the Islamic law of combat (Qital), in particular the order "kill them wherever you find them" [al-Baqara, 2:191].

With their "efforts", MEMRI story tellers and graphic designers were certainly not expecting neither to strengthen the standing of the mujahidin among the target groups of their work, nor to give a successful Da'wa on behalf of the Islamic Khilafa and the Jihad fi Sabilillah. And not even to prompt their readership to make donations (Sadaqat) to the mujahidin rather than to their employer, isn't it?



On MEMRI website, a "donate button" repetitively pops up, arousing a sense of urgency and terror in the users, as if they were being faced by a looming threat that can be addressed only by MEMRI itself, which thus deserves financial help to carry out its alleged mission to save the world. Subhanallah, the users have understood that this is just a dishonest technique to extort money and that, most importantly, the true "war on terror" is the one being fought by the Wilayat of the Islamic Khilafa against the Jewish-Christian Tagawith agenda. An agenda aimed at spreading the subversion of the Fitra among all the peoples of the earth, including our Ummah they badly yearn to contaminate and destroy through democracy, disbelief, consumerism, debauchery, any kind of corruption, and their rampant LGBT-etc. war machine.

By virtue of natural instinct, those human beings who have not been completely brainwashed and cognitively manipulated, are able to feel where truth and goodness lie: "If you fear Allah, he will grant you the ability to distinguish [good from evil], he will erase your faults and forgive you" [al-Anfal, 8:29]. Here is why the extensive Munasir networks of the Islamic Khilafa are collecting increasing amounts of Sadaqat from users who are outraged by MEMRI schemes and, as a reaction, decide to support the mujahidin and the Jihad fi Sabilillah. Among them, there are not only Muslims, but also individuals who used to live in a total state of Jahiliyya, but through MEMRI they begun to see the light of the Straight Path (Sirat al-Mustakim) and then they reverted to Islam, pronouncing the Shahadah. Some of them even did the Hijrah





to Khurasan, and the most skilled as media mujahidin are now working within the staff of the "Al Azaim Foundation for Media Production". Didn't you know that?

From this story, the lesson learned is the following: "[MEMRI] planned, but Allah also planned. And Allah is the best of planners" [al-Anfal, 8:30]. The Quran clearly warned the enemies of Islam that Allah Al-Alim, the All Knower, cannot be outsmarted, but they could not resist the Shaytan's push of their swollen Nafs, which overwhelmed their mind driving them to sabotage His greatest sign of "mercy for humanity" – the Islamic Khilafa and its mujahidin – but to no avail, of course: "Allah wanted the truth [of His words] to be demonstrated and [He wanted] to rout the unbelievers to the last, to make the truth triumph and to destroy the lie at the expense of the wicked" [Al-Anfal, 30:7-8].

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MEMRI does not stand alone

in this strategic debacle
for the Kuffar, whereby

falsehood and lies are turned
into a powerful light showing the
truth embodied by the Islamic Khilafa
and the Jihad fi Sabilillah.



The mujahidin are indeed sincerely grateful also for the echo and publicity ensured to their media "efforts" by the "Counter Extremism Project" (CEP), a little MEMRI headquartered in New York and Berlin which – imagine! – is such a fan of "Voice of Khurasan" to regularly share detailed summaries in English of the main articles of each issue! What more can we ask from the Kuffar? The German CEP wing seems to be also very concerned about the activities of the "Misguided Brotherhood" on European soil and, if they want to address this problem once and for all, the mujahidin stand ready to support them, provided that the prophetic method to deal with the Murtaddin will be applied.

At the same time, a source of immense joy was to find out – as these words are being written – that even the most prestigious of the Kuffar-run magazines, the Washington-based "Foreign Policy" (FP), appreciates the media "efforts" of the Islamic Khilafa so much to dedicate a promotional article to describe the success of the mujahidin in "capitalizing on the Russia-Ukraine war to recruit, fundraise, and incite violence" through their many publications circulating on the internet and social networks. Alhamdulillah! In particular, FP stresses the effectiveness of Al Azaim's outputs, mainly "Voice of Khurasan", although a remark must be made to the authors of the article because their account of our pieces is not always accurate as it should be. Guys, you can certainly do better! If you need consultation, just shoot us a message, we are ready to help.

Individual endeavors for the cause of the Almighty deserve to be underlined as well. Therefore, praise be to the "jihadologist" Aaron Zelin, affiliated with the Washington Institute for Near Policy, a cover for Zionist Jews (with the US passport) and Israel-leaning "experts" on Sham-related affairs. His personal blog features an archive that offers the possibility to download all the issues of the Islamic Khilafa's publications, "Voice of Khurasan" included. A payment is requested, but Zelin's is definitely a good deed fi Sabilillah, despite his bad intentions.

An archive including the issue 22 of "Voice of Khurasan" is available for free download (don't miss it!) on the blog of "Soeren Kern", an "independent" Islamophobic analyst of Swedish-German origin, very much concerned about the disappearance of the Christian Kuffar in Europe and the Sham. For his service, Kern has won a comfortable shelter under the "third temple" of the Gatestone Institute, the wealthy New York outpost of the Jewish ultra-nationalist extremism and terrorism, pro-Netanyahu obviously.



Last but not least is Dr. Uran Botobekov, Ph.D., from Kirghizstan, the "leading expert on the Central Asian Salafi-Jihadi Movement". A testimony to his expertise is the fact that most of his articles are focused on promoting the major works of the "Al Azaim Foundation for Media Production", starting with "Voice of Khurasan" as an official expression of the Khurasan Wilaya of the Islamic Khilafa. In addition, Dr. Botobekov never fails to highlight the editorial relevance of Khurasan Ghag in Pashto and of the plethora of other Al Azaim's magazines, radios, audio files, videos, and books in multiple languages (Dari, Persian, Urdu, Uzbek, Tajik, Hindi, Malayalam, Russian, Arabic, Uyghur). Does he know how many brothers and sisters from the region he won to our cause?

"Half of the Jihad is online", and MEMRI and its Zaalimoon bedfellows are greatly contributing to the victory of the Islamic Khilafa and its mujahidin, Allahu Akbar. So, keep up with your "efforts"! Perhaps, the Almighty will have mercy on you.

So

Flee To Allah...

Indeed Allah, the Most High created us to worship Him. Allah, by His vast mercy, guided us towards His way. He sent messengers and revealed divine Scriptures to illuminate the path of guidance for those who would answer the call.





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“

Az-Zumer 67

{They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him}

”

Allah bestowed His favor upon those who were given knowledge of the Scriptures. He ﷺ illuminated for them the path to salvation but most of them turned away. The scholars of evil, and seekers of knowledge only established proofs against themselves. They did not make a just appraisal of Allah, Exalted He is. They believed in parts of the scriptures and disbelieved in some. They recognized the truth but refused to acknowledge it and apply it in their lives, for their knowledge was merely for the sake of this fleeting world.

“

Al-Hadid 9

{It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allah is to you Kind and Merciful}

”

Allah, the Most High commanded those who believed in the messengers and the divine scriptures to strive in His path with their wealth and their selves. Those who followed the commands of their lord were elevated in this world and in the Hereafter. Those who turned away, Allah humiliated them in this world and they are given the tidings of Fire in the Hereafter. The believers love Allah the most and put Him before their families and their lives.

“

Al-Baqarah 85

{So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do}

”



The most truthful slaves of Allah are the believers who strive in the path of Allah. They are those who leave everything for His sake. They believe in the Book of Allah and implement it in their lives. They fight in Allah's way, enduring hardships. They spend their time and their youth to please their Lord. Their wealth spent and blood is spilled in the path of Allah. Their knowledge is spent defending the religion of Allah. They are the most truthful in their actions and their speech.

The scholars of misguidance however chose to take an opposite path, a path that would lead them to destruction. They sought to deceive the believers instilling in them humiliation. They sold the verses of Allah for a cheap price. They cast the book of Allah behind their backs and attacked the mujahidin with their tongues and their verdicts. They only sought to isolate the mujahidin and avert the people from the way of Allah. The students of knowledge who follow these scholars and obey them in their misguidance are also being raised upon the principles of submission to the Tawagheet. They attack the mujahidin with their sharp tongues, attack the honor of chaste muwahhidat, gloat at the sufferings of the Muslims while residing comfortably in the lands of Kufr, where Islam is attacked day and night. They sat back watching as the Muslims were being bombed day and night. They do not speak out except to please the

An-Nisa 69

{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions}

kuffar and the murtadd rulers. They do not issue a fatwa except to misguide the believers, they do not act except to aid the Tawagheet. Their knowledge only benefits the enemies of Allah and is a source of comfort for them.

We ask them,

Where is the declaration of truth?

Where is your fighting in the path of Allah?

Where is your Ribat in the path of Allah?

Where is your speaking out for the oppressed men, women, and children who call out, our Lord rescue us from this city where we are oppressed?

Where is your sincere advice to the youth?

Where is your deceleration of enmity from the Tawagheet?



“

Al-Anfal 49

{[Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise}

”

"O soldiers of Tawheed, scattered in every place, mobilize yourselves against those who harm the religion of Allah and His allies, from the evil scholars and callers of fitnah everywhere. If one of you sees them, let him not leave his shadow, attack him so that he may taste the outcome hypocrisy, even if he is in his house and amongst his family. Begin with those evil scholars who openly express enmity and call for fighting against the mujahidin or put different derogatory labels on them or term them as the ones who have deviated from the religion. Revive in them the tradition of killing Jahm and Ja'd, al-Hallaj and Ma'bad, for by Allah if Satan were to form a state, he would find among them soldiers, supporters and helpers. There is no strength or power except with Allah the Almighty. Abu al-Hassan 'Ali Ibn Talib (Radi 'Allahu Anhu) said: "There will come a time upon people when

You strove all your lives to seek knowledge and that knowledge only became a proof against you. For by Allah, you will be questioned about your criminal silence. You will be questioned about your lies and instigating against the mujahidin. You will be questioned by those whom you used to mock. The ones you used to look at and say, they are deluded by their religion just like those who came before you. And Allah will judge between you and us.

nothing will remain of Islam except its name and nothing will remain of the Quran except its inscription. On that day, their mosques would be full of people, but they will be ruins devoid of guidance. Their scholars will be the worst creatures under the sky; from them the sedition came, and to them, it will return." Truly, the sedition came from their mouths, and on their pulpits, after they forbade and criminalized jihad in the way of Allah, they began to call for entering falsehood and disbelief by fighting under the banners of tyrants to fulfill the interests of their rulers, the safety of their kingdom, and their status. The loser is the one who lost his religion by following their whims and preserving their worldly interests. Whoever didn't occupy himself with the truth, Satan occupied him with falsehood, and whoever did not fight in the cause of Allah today, the Tawagheet will force him to fight for them one day.

TO THEM, PRACTICING

ISLAM IS EXTREMISM





If I ask you about the reason behind the customized religious freedom exercised by common Muslims in the countries where the murtadd rulers attribute themselves to Islam, you may say that it is the Muslim majority that matters in those countries, but I say that it is the baraqah of jihad and mujahidin due to which Allah Azzawajjal is granting the Muslims in those countries the Tawfiq to practice Islam, although they feel- ironically- very uncomfortable with the term "jihad". If that is not the case, then question arises, "why the Palestinian Muslims, despite being the religious majority, can't exercise the very basic form of religious freedom of praying in their Holy Masjid al-Aqsa, while the Zionists forces raid them under the pretext of countering arsonists during prayer? Here lies the difference between the hypocritical West and its allies, who attribute themselves to the highly civilized world, and the animalistic East and its allies, who claim to have been striving for the

so-called equal rights for humanity, while both of them raise the slogan of a new world order based on equality. But when it comes to the Muslims, you won't see them resorting to equality. Hence, the most ridiculous drama series of the 21st century is the secularism which bears tolerance to all except the Muslims. Even the Taghuti Human Rights Watch (HRW) says the Uyghur Muslims in Xinjiang are flagged as "violent extremists" for simply practicing their religion.

Recently, as part of the so-called efforts to eliminate cultural differences, the Chinese communist savages have gone one step ahead in subjecting the ethnic Uyghur Muslims to heavy electronic surveillance. Chinese authorities monitor the phones of the Uyghur Muslims for the presence of 50,000 known multi-media files that are used to flag what Beijing views as extremism with possession of the Quran enough to trigger a police interrogation.



While the list of "violent and terrorist" content includes audio, video and images produced by the Islamic State affiliated media outlets, and the list also includes material from organizations that promote the identity or self-determination of Uyghurs, and these files also include information about the 1989 Tiananmen Square massacre, which is heavily censored in China. Hence, the Uyghur Muslims must have understood very well that they can't really establish the Uyghur identity removing the Islamic essence from their identity, not atleast in the country ruled by the Chinese infidels, to whom the term "Islam" is the other name of violence, while their own violence and atrocities committed against the Uyghur Muslims have no match in the history. However, the Human (excluding Muslims) Rights Watch sometimes decries the abhorrent abuses against the Muslims in China, but their crocodile tears hardly make a difference in preventing the oppressors from oppression, and this

is the ugly reality of the secular world where military powers of the Tawagheet are worshipped besides the Lord of the Worlds. And that is why state sponsored terrorism has never been held accountable practically.

However, the master list made by the Chinese communists is a part of a wider 52GB storage of documents from a Xinjiang police database that was somehow leaked to the international authorities. Chinese police in Urumqi, the capital of Xinjiang, have required residents to download an online surveillance app called "Jingwang Weishi", and it gives Chinese authorities the ability to monitor the contents of their mobile phones. And even the visitors to this province can also be required to download a similar app called Fengcai. These apps allow Chinese police officially search for so called "extremist" materials in the android phones of Uyghur Muslims; in many cases, ethnic Muslims are flagged as supporters of violent extremism for simply practicing or showing interest in Islam.



The Chinese police flagged 1,000 files in 11.2 million searches of more than a million phones during 2017-2018, and 57% of those contents identified as problematic was ordinary Islamic material. Out of 2,000 detainees at a so-called re-education facility in Aksu prefecture in 2018, only 10% had been detained for downloading so called "violent and terrorist" multimedia or having a connection to someone who downloaded it.

And it has already been surfaced to the world that more than nearly one million Muslims have been detained in the concentration camps – referred to as "vocational training centers" by Chinese authorities – in recent years under the campaign.

After launching the 2014's "Strike Hard

Campaign against Violent Terrorism," the Chinese authorities escalated its mass surveillance programs which include policing apps, biometric data collection, and facial recognition technology, although China has denied committing human rights abuses against the Uyghur Muslims and defended its so-called re-education centers as important tools "to combat violent extremism" and alleviate poverty.

Hence, it is noteworthy that the West is not also lagging behind in the ongoing trend of treating human races, especially the Muslims, as laboratory specimen whom they secretly subject to the newly developed mass surveillance technologies, and at the same time, they shamelessly claim themselves to be the observer of human rights, including the very basic right of privacy.



However, the peace-loving Muslims in the Muslim majority countries may boast their religious freedom- at least within the boundary shaped by individual form of Islam. But the question is, "to what extent should they remain silent to the oppression on the fellow Muslims brothers and sisters in East Turkistan and other countries? Until the tyrants in their own countries become bold enough to subject them to the same steamroller of oppression, while they won't be spared

even in prayer, fasting, and Hajj in their personal life? Then we should keep in mind that Our Mighty Lord does not do injustice to anyone. And the so-called religious freedom entertained by the peace-loving Muslims is only for the time being, until the Almighty does justice by inflicting on them the same tribulation through which the Uyghur Muslims are going through, unless they stand up and return to the religion (jihad).

{And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, "Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace."} [An-Nisa: 75]





AL-AZAIM FOUNDATION
FOR MEDIA PRODUCTION
PRESENTS

Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so violently shaken that even the Messenger and the believers with him cried out, "When will Allah's help come?"

Indeed, Allah's help is always near.

Surah Al-Baqarah, Ayat 214

